

(551)

A  
S E R M O N

Preached before

The King, *Charles II<sup>d</sup>*

UPON

The twenty eighth of *March* 1669.

BY

E D W A R D Lord Bishop

OF

N O R W I C H.

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Published by his Majesties Command.

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L O N D O N.

Printed by *J. Cotterel*, for *Philemon Stephens*, at the  
Kings Arms in *Chancery-lane*. 1669.

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By W. A. and Lord Bishop

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# SERMON

Preached before the King,

Charles II<sup>d</sup>

UPON

The twenty eighth of March, 1669.

Philippians 3.8.

*Yea doubtless, and I count all things but loss,  
for the excellency of the knowledge of Christ  
Jesus my Lord.*

**O**Ur blessed Saviour compareth the  
Kingdom of Heaven to *a hid<sup>d</sup> Mat. 13.  
Treasure, and a pearl of great price, 45.46.*  
which a wise Merchant having  
found, sold all that he had to buy it. This  
hidden treasure is our life which is *hid with<sup>d</sup> Col. 3.3.  
Christ in God: this pearl of great price is*

A 2

that

<sup>a</sup> Eph. 3. 8. that which the Apostle calls the <sup>a</sup> *unsearch-*  
*Vid. Aug. contra 2. Ep. Pelag. lib. 3. able riches of Christ,*  
*c. 7. de Grat. & lib. Arbit. c. 12.* the <sup>b</sup> *righteousness* which

<sup>b</sup> Phil. 3. 9. is of God by faith. St. Paul, unto whom the

<sup>c</sup> Gal. 1. 11. Lord from heaven <sup>c</sup> did reveal this treasure  
 and pearl, hath in this chapter discovered  
 himself to be one of those wise Merchants,  
 who parted with all for this inestimable pur-  
 chase. He looked on himself before as a  
 rich man in things pertaining unto God. Great  
 dignitie; of the <sup>d</sup> stock of Israel, of the tribe

<sup>d</sup> 2 Cor. 11.  
 Phil. 3. 5.

<sup>\*</sup> *Vid. Nicet. Cbeniat. Thesaur. Or-*  
*thodox, l. 1. c. 40. Baron. Appar. of the \* Hebrews. Great*  
*Señ. 3. 9, 10. Dns. de 3 señis Judeor. strictness of Religion,*  
*l. 2. Ad voces NT. p. 131. Scultes. Ex-*  
*ercit. Evang. l. 1. c. 24, 25, 26. Came-*  
*ro. T. 3. in Matt. 20. 3. Buxtorf. Lexic. from the ways of the*  
*Rab. p. 1851.*

of Benjamin, an Hebrew  
 world. Great learning;

<sup>e</sup> Añ. 26. brought up <sup>f</sup> at the feet of Gamaliel, and

<sup>f</sup> Añ. 22. 3. taught according to the perfect manner of

<sup>g</sup> Phil. 3. 6. the Law of the fathers. Great zeal and fer-

veny, even unto persecution. Great sanctitie

in his own opinion; <sup>h</sup>

Aug. Cont. 2 Ep. Pelag. 7. c. 9. <sup>h</sup> *was alive without the law*

<sup>i</sup> Rom. 7. 9. once; <sup>i</sup> as touching the righteousness which is

<sup>i</sup> Phil. 3. in the law, <sup>i</sup> blameless. These things before

he came to the knowledge of Christ, he e-

steemed



esteemed very gainful, advantagious, and meritorious to salvation, for he had <sup>a</sup> profited <sup>a</sup> Gal. 1.14. in the Jews religion above many his equals: But when it pleased God to reveal his Son unto him, he consulted no more with flesh and blood; he set no more value on meer carnal priviledges or performances, looked on them <sup>b</sup> 1Co. 6.4.6. as loss, and dung; on all his own righteousness, but as as <sup>b</sup> menstruous cloath; durst put <sup>\*</sup> no confidence in any thing of his own, but in the alone Righteousness of Christ Jesus his Lord, in the fellowship of his sufferings, and in the power of his resurrection. He would <sup>c</sup> glory in nothing but the Cross of Christ, he would relye on nothing but the <sup>c</sup> Gal. 6.14. Grace of Christ, he would lose all that he might win Christ.

I have chosen these words, to open the excellencie of the Gospel of Christ, and of the saving knowledge of him thereby, in comparison whereof the Apostle esteemed all his other

<sup>b</sup> Vide Bernard Serm. 11. in festo omnium Sanctorum. de verbis Isaie Ser. 3. in dedicat. Eccles. Ser. 5.

<sup>\*</sup> Presume non de operatione tua, sed de gratia Christi. Ambrosius. de Sacram. 1. 3. c. 4. Quicquid est circa te vel in te unde possis presumere, abjice à te, & tota presumptio tua Deum sit. Aug. in Psal. 85. Nihil tua meritis attribuas, nihil de te presumas, in virtute tua nihil ponas, in viribus tuis non confidas, in tua audacia fiduciam non habear. Omnia divino Dono, & divine gratie adscribe. Confidentia tua semper sit in Christo. Bernard de modo bene vivendi Serm. 3.

other dignities, priviledges, righteousness, performances, upon which he had formerly buile the hopes of his salvation, to be all but loss and dung.

I begin with the former of these, the excellency of Evangelical Doctrine, called by the Apostle a <sup>a</sup> glorious Gospel, <sup>b</sup> a ministration of righteousness which exceeds in glory, <sup>c</sup> a word of life, <sup>d</sup> a Gospel of salvation, <sup>e</sup> the riches of the world, <sup>f</sup> a treasure accompanied with the excellency of Divine Power, <sup>g</sup> a great mystery of godliness; with other the like elogies, setting forth those unsearchable riches of Christ therein, as draw forth the wonder and adoration both of Men and Angels.

We shall consider the excellency of the Gospel, 1. Comparatively: 2. Absolutely. For the former, I shall not put the *whole world*, nor all the Diadems, Honours, Pleasures, and Revenues thereof into the balance with Christ; he having assured us that it will little <sup>h</sup> profit a man to win them all, and to lose his soul: for though a man could win the whole world, yet within a few years he would lose it again; but the soul being once lost, is lost for ever, never to be recovered.

But

<sup>a</sup> 1 Tim. 1. 11

<sup>b</sup> 2 Cor. 3. 9.

<sup>c</sup> Act. 5. 20.

<sup>d</sup> Joh. 6. 63.

<sup>e</sup> Eph. 1. 13.

<sup>f</sup> Rom. 11.

12.

<sup>g</sup> 2 Cor. 4. 7

<sup>h</sup> 1 Tim. 3. 16.

<sup>b</sup> Matt. 16. 2

Prov. 10. 2.

But I. we shall compare the Gospel with the state of Innocency in Paradise. It cannot be denied, but that there were divers things in that state of *primitive integrity*, wherein

Adam excelled any of his sinful off-spring. He was made then wholly

*vid. Aug. de Civit. Dei, lib. 14. c. 10, 11. de corrupt. & grat. c. 11. Damasc. l. 2. c. 12.*

<sup>a</sup> upright, without any mixture of corruption <sup>a</sup> Eccles. 7. or infirmity, no evil of sin to defile him, no <sup>2.</sup>

evil of sorrow to disquiet him: Whereas, now the holiest men are commanded and constrained to cry out, <sup>b</sup> Forgive us our trespasses, <sup>b</sup> Matt. 6. 12.

deliver us from evil. He had no war between the flesh and spirit, no inward combat between the law of the members, and the law of the minde; no temptation of lust to intice or draw him away from God: Whereas, the holiest men are now forced to complain, <sup>c</sup> Rom. 7. 2.

<sup>e</sup> O wretched man that I am, who shall deliver me from this body of death? <sup>e</sup> Gemitus sanctorum contra carnales concupiscentias dānicantium, Aug. cont. Julian Pelag. l. 6. c. 23.

He did not in that state stand in need of a Mediator of reconciliation to restore him to the favour of God, wherein he stood right and intire, by the law of his creation. He had no guilt to fill him with shame or fear, or to drive

drive him away from the presence of the Lord. Yet in some respect the grace of the Gospel is more excellent then the state of Adam in Paradise.

1. Herein is the manifestation of *more glorious mercy and wisdom*: For it was most consonant to the goodness of God, to make reasonable creatures righteous at first; but when they wilfully fell from their created integrity, it was wonderful and *free mercy* to restore them again; wonderful and glorious wisdom to do it by so great a condescension and contrivance as the Incarnation and Passion of the Son of God. There lay no bond upon God at all to shew *mercy* to a creature which had cast him off, and rebelled against him. He might *pari jure* have left men unredeemed, as he did the Angels, and have glorified himself in their just perdition. It was meer and alone *mercy* which made the difference. He took not the nature of Angels, but the seed of Abraham he took. Heb. 2. 16.

2. By the Gospel the humane nature is more highly advanced, then it could be in the first Adam, had he persisted in his integrity. First, in the person of Christ, in whom it was  
Hyposta-

Hypostatically united to the divine Nature,  
 and advanced <sup>a</sup> far above all principality and <sup>a</sup> Eph. 1. 21.  
 power, might and dominion, and every name <sup>Phil. 2. 9, 10</sup>  
 that is named. Angels, and Principalities, and <sup>1 Pet. 3. 22.</sup>  
 Powers are made subject unto him. He is the <sup>Heb. 1. 4. 8.</sup>  
*first-born* of every creature, and hath in all <sup>Col. 1. 15,</sup>  
 things the *preeminence*. 2. In all those who <sup>18.</sup>  
 are spiritually descended from him, and estated  
 by union and communion with him in his ful-  
 ness both of Grace and Glory. For certain-  
 ly, <sup>b</sup> to be where Christ is, and to behold his <sup>b</sup> Joh. 17. 24  
 Glory, when he shall come <sup>c</sup> to be admired in <sup>c</sup> 2 Thes 1.  
 those that believe, <sup>d</sup> to be like unto him, to see <sup>d</sup> 10.  
 him as he is, to <sup>e</sup> sit down with him on his <sup>e</sup> 1 Joh. 3. 2.  
 Throne, to be <sup>f</sup> joynt Heirs with him in his <sup>f</sup> Rev. 3. 21.  
 Glory, which are some of those exceeding  
 great and precious promises, which in the  
 Gospel are made unto true Believers, are more  
 high and honourable expressions of the digni-  
 ty of the Sons of God by gracious Adoption,  
 then any we can discover to have belonged  
 unto Adam and his natural posterity, had they  
 persisted in that integrity wherein they were  
 created. For then the Reward would only have  
 been proportion to the obedience whereunto

it related; but now it shall have its dimensions from the dignity of the Person, and excellency of the price whereby it was purchased, both which do infinitely surpass both the person and obedience of Adam, or any other meer man.

3. By the Gospel there is more divine and supernatural help afforded to Believers, to carry them through their course of obedience unto glory, then there was unto Adam

in Paradise. To Adam was given a posse non peccare si vellet, a power not to sin if he would; and a power to have willed, if he would so have done: but he had not

special supernatural assistance given him to

will; for if he had had that, he had persevered. But unto believers there is such grace given, + qua efficitur ut velint. It is

God

† Trabitur miris modis ut velis ab illo, qui novit intrinsece in ipsis hominum cordibus operari, non ut homines, quod fieri non potest, volentes credant, sed ut volentes ex nolentibus fiant. Aug. contr. 2. Ep. Pelag. l. 1. c. 19.

Certum est nos velle cum volumus, sed ille facit ut velimus, &c. de grat. & lib. arbit. c. 16. 17. Vid. de Dono perseverant. 22. 23. — De grat. Christi, c. 24. 25, 26. Enchirid. ad Laurent. c. 32. Ep. 107 & 143. Ad Simplician. l. 1. qu. 2. Vid. Concil. Arausican. 2. cap. 4, 6, 7, 9, 20, 23. Pet. Diacon. de Incarnat. Christi, c. 6. 8. Fulgent. de Incarnat. & grat. Christi, c. 17. 18, 19, 20, 24, 29, 30. Bernard. de grat. & lib. arbit. & de modo bene vivendi, Ser. 3.



God that worketh in us both to will and to do of his own good pleasure, saith the Apostle, Phil. 2. 13. Thy people shall be willing in the day of thy power, saith the Prophet David, Psal. 110. 3. I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them, saith the Lord, Ezek. 36. 27. This point is excellently handled by that renowned champion of the grace of God St. Austen in his book *De correptione & Gratia*. Cap. 11. 12.

II. The excellencie of the Gospel will appear if we compare it with the Law of Moses. The Priesthood thereof a nobler Priesthood, after the order of Melchisedec; the Covenant thereof a better Covenant, established upon better promises, as the Apostle proveth at large in his Epistle to the Hebrews.

1. The Law moral considered singly and alone, is a<sup>o</sup> ministration of death and condemnation, a killing, enthralling, inexorable, insupportable Law; insomuch that the people were not able to endure the commands thereof, Heb. 12. 20. Why should we dye? say they; This great fire will consume us. If we

<sup>b</sup> Heb. 7. 22.

8. 6.

9. 23.

10. 34.

<sup>c</sup> 2 Cor. 3.

9. 7.



hear the voice of the Lord our God any more, then we shall dye, Deut. 5. 25. But the Gospel is a ministration of the Spirit and Righteousness, and therefore more glorious, as the Apostle argues, 2 Cor. 3. 7, 8, 9.

1. Hereby the curse of the Law is removed; *a Gal 3. 13.* for Christ came to bless us, *Act. 3. 26.* *a* That *Luk. 24. 47.* repentance and remission of sins might be preached in his name.

2. Hereby we are delivered from the Law as a Covenant of life, *as a Covenant of life,* though not as a Rule of living, the righteousness of Faith being substituted in the room thereof, as the Apostle teacheth us, *Act. 13. 39.* *Rom. 3. 20, 28.* *Gal. 2. 16.* 3. 10, 13.

3. Hereby the Rigour of the Law is corrected, Christ procuring acceptance of sincerity instead of perfection. He is the *b Altar* which sanctifieth all our oblations, so that the Lord, notwithstanding their defects, is well pleased with them, pardoning that in them which comes from our weakness, and accepting and rewarding that which comes from his own Grace, *1 Pet. 2. 5.* *Isa. 56. 7.*

4. Here-

4. Hereby the Coaction of the Law is sweetened by healing and assisting grace; that whereas the Law doth onely drive by terrour and bondage unto the doing of duty, which otherwise we should rather have left undone: (Mal<sup>a</sup> *licitum quod male delectat*, as St. Austin<sup>a</sup> Rom. 5. 5. b 7. 22. speaks) the Spirit of Grace in the Gospel, shedding abroad the love of Christ into our hearts, doth cause us<sup>b</sup> with delight to run the ways of Gods commandments, *Ut non sit terribile sed suave mandatum*: for the yoke of Christ is easie, and his burden light, and his Commandments not grievous, 1 Joh. 5. 3.

5. Lastly, hereby the Irritation of the Law<sup>a</sup> Rom. 7. 8 is rebuked; that whereas the<sup>a</sup> restraints thereof did before exasperate corruption, that like an obstructed River, Ab obice  
seuior

<sup>a</sup> Aug. de grat. Christi, l. 1. c. 13. De nat. & grat. c. 57. Lex jubere tantum potest, non adjuvare, de pec. meritis & remiss. l. 1. c. 11. & l. 2. c. 17. Lex jubere non vit, cui succumbit infirmitas, gratia juvare quia infunditur caritas. — In ipsa intus voluntate peccat, qui non voluntate sed timore non peccat. cont. 2. Ep. Pelag. l. 1. c. 8. 9. non fit in corde quod fieri videtur in opere, quando mallet homo non facere, si posset impunè. Ergo benedictio dulcedinis est gratia Dei qua fit in nobis ut nos delectet — quod praecepit nobis. Ibid. lib. 2. c. 9. & l. 3. c. 7. de spiritu & lit. c. 8, 9, 12, 32. quod operum lex minando imperat. hoc fidei lex credendo impetrat. Ib. c. 1. 3. lex data est ut gratia quaereretur, gratia data est ut lex impleteretur, Ib. c. 19. Ep. 95. & 2. de nat. & grat. c. 15, 16. De bono viduitat. c. 17 18.

<sup>a</sup> Aug. de spir. & lit. c. 4. contra  
2 Ep. Pelag. l. 3. c. 2.

savior iret, it gathered strength by suppression; now all the *channels* of the heart being opened by grace, the course of obedience goeth on with more freedom, and lust is not able to gather head against it, as it was wont to do.

2. The excellency of the Gospel will appear, if we compare it with the *ceremonial Law*. For though *quoad substantiam Fœderis*, the Covenant was the same to them and

a 1 Cor. 10.  
4.

a *In veteri testamento est occultatio novi, in novo est manifestatio veteris.* Aug. de catechizand. rud. c. 4. de Civit. Dei, l. 16. 1, 26. *fides eadem nostra & illorum*—*Sacramenta pro temporum diversitate diversa, ad unitatem tamen ejusdem fidei concordissimè recurrentia.* Ep. 157. Justin Martyr, l. quæst. 9. 110. Leo Ser. in nativ. Dom. c. 3. 4.

us, Christ theirs and ours, \* the new Testament hidden in the Old, and the Old expounded in the New, as St. *Austin* speaks; yet *quoad modum Administrandi*, there is as much greater excellency in the Gospel then in the Law, as there is in the body or substance then in the picture or shadow whereby it is represented.

1. The Law was *dark and obscure*, a veil over the eyes of that people; but in the Gospel Christ is *evidently set forth*, Gal. 3. 1. We see with open face the glory of God, 2 Cor.

b Aug. Ep. 120. c. 2. in Psal. 73. cont.

2 Ep. Pelag. l. 3. c. 4. Dr. Field of the Church, l. 1. c. 5.

3. 18. <sup>b</sup> Though the Jews had the same promises of eter-

eternal life, and an heavenly Country with us, yet they were overshadowed with the Types of an holy Land, and temporal blessings there; and therefore the Apostle telleth them of another rest, besides that of their Sabbath and Canaan: There remaineth a rest for the people of God, Heb. 4. 9.

2. The Law was exceeding Burdensome in many chargeable and painful observances, a yoke which they were not able to bear, Act. 15. 10. Whereas the yoke of Christ is light and easie, unto the bearing whereof <sup>a Matt. 11.</sup> 30. he encourageth us by glorious promises, and assisteth us by the supplies of his Spirit of grace. <sup>Omnia quippe sunt facilia charitate. Aug. de nat. & grat. c. 69.</sup>

3. The Law is weak and unprofitable, not able to make the comers thereunto perfect, to expiate sin, to pacifie God, to quiet conscience, or procure salvation. It is true, by vertue of divine Institution, it was profitable to the uses for which it was designed, namely, to prefigure and lead unto Christ for that salvation which it self could not give. But Christ being come, the use of it is wholly ceased, and it become to all intents <sup>b Heb. 7. 18.</sup> weak and un-

<sup>a</sup> Tertul.  
cont. Marcio-  
n, 1.3.c.16.

<sup>b</sup> Heb. 7.24.

<sup>c</sup> Joh. 1.17.

unprofitable. And therefore *Moses* and *Aaron* both dyed before the entring of *Israel* into *Canaan*; the Lord thereby signifying, as *Tertullian* hath observed, the mortality of the Law, and its impotency to bring men into the possession of the Promises; that it was to give way to *Christ*, who had an <sup>b</sup>unchangeable Priesthood; and to his Gospel, which was an everlasting Gospel, Rev. 14.6. Thus we see the excellencie of the Gospel above the Law; for by it only is ministred Grace to pardon the sins committed against, and to perform the duties required by the Moral Law, and by it is *Christ* exhibited to accomplish the *Prefigurations* of the ceremonial Law: For the <sup>c</sup> Law came by *Moses*, but Grace and Truth by *Jesus Christ*.

III. The excellency of the Gospel appeareth, if we compare it with any other the most noble perfections acquirable by the uttermost improvement of natural abilities, either in *Genere notitiæ*, or in *Genere morum*.

1. The highest knowledge attainable by humane investigation is far below Angelical Learning. But the Mysteries of the Gospel are so great, that the glorious Angels gaze upon

upon them with wonder and adoration. *These things*, saith the Apostle, *the Angels desire to look into*, 1 Pet. 1. 12. alluding to the Cherubims with their faces on the Mercy-seat, Exod.

25. 20. *To principalities and powers is made known by the Church the manifold wisdom of God*, Eph. 3. 10. This is one Branch of the Mystery of Godliness, That Christ is *seen of Angels*, 1 Tim. 3. 16. This is one great business of the Angels about the Throne, to ascribe power, and riches, and wisdom, and strength, and honour, and glory, and blessing to the Lamb that was slain, Revel. 5. 11, 12.

Again, the highest natural knowledge in the world is no way Beatifical. A man may, as to all such learning, be the greatest Scholar living, and yet perish. But the right knowledge of Christ by the Gospel will justify and save those that have it. By his knowledge shall my righteous servant justify many, Isa 53. 11. It is a knowledge which makes perfect, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, Eph. 4. 13.

2. The noblest Moral Attainments

*Ab sit ut sit in aliquo vera virtus, nisi fuerit justus—absit autem ut justus vero sit, nisi vivat ex fide.* Aug. con. 2 Ep. Pelag. 1. 4. c. 3.

C

which

which men can arrive at by the utmost improvement of *natural Reason alone*, of the most *generous Principles*, of the *precepts of the best Philosophers*, of the *examples of the most eminent Heroes*, will none of it suffice to bring a man to Blessedness. The Apostle would not have concluded better things then these to be but *loss and dung*, if he might have been saved by them. But there is *no other name* under heaven, whereby salvation is to be had, but by the Name of Christ, *Act. 4. 12.* Thus the supereminent excellencie of the Gospel of Christ doth appear, by comparing it with all other excellent things; the excellency of created innocency; the excellency of the Law, whether Moral or Ceremonial; and the excellency of the highest Rational or Moral accomplishments.

a Mark 4.

11.

1. Cor. 4. 1.

Eph. 3. 4.

6 19.

Col. 4. 3.

1 Tim. 3. 9.

16.

1 Cor. 2. 7.

10.

a Chrysost. in Rom 11. 25. Casaub. exercit. in Baron. 16. n. 43. Abbot de merit. grat. Christi, p. 46.

We shall next demonstrate the excellency of the Gospel, by considering it *Absolutely* in it self. And here let us first take a view of the *supernaturalness & sublimity* of it. It is every where in Scripture *call- ed a Mystery*, the Mystery of Christ, the Mystery of the Kingdom, a great Mystery of Godliness,



ness, which signifieth *in* *secrets*, *in* *darkness*, *in* *obscurity*, as St. Chrysostom speaks, some wonderful and unknown thing. The Apostle calleth it *Hidden wisdom, the deep things of God*, beyond the discovery of the noblest created Reason in the world. That two natures should be in one Person, that God himself should take flesh, that a pure Virgin should be *Mother of God*, as the Council of Ephesus stileth her; that he who bleffeth all, should be made a curse himself; who is Lord over all, should become a servant himself; that the Prince of life should dye, and the Lord of Glory be put to shame; that the sin should be punished, and the sinner pardoned; that the Son of David should be the Lord of David, and the Son of Mary, the Saviour of Mary; and he who made the world, be born into the World four thousand years after the world was made; these were Mysteries shut up in the bosome of God, undiscoverable by any created wisdom till he himself was pleased to reveal them.

Again, let us here consider the sanctity of the Gospel, as a great Mystery of Godliness. The whole design and contrivance thereof being,

1. To set forth the glorious righteousness

ness of an holy God, that neither his verity nor sanctity might be impaired by his clemency and mercy unto sinners. For though he spared them, that he might in them shew the riches of his Grace, yet he spared not his Son, but delivered him up for us all, that in him he might declare his righteousness, Rom. 3.25.

2. Another design of the Gospel was to restore lapsed man unto that primitive holiness wherein he had been created, Col. 3.10. for the grace of God which bringeth salvation, doth also teach us to deny ungodliness and wordly lusts, and to live soberly, righteously, and godly in this present world. Christ gave himself for us, that he might redeem us from iniquity, Tit. 2.11,14. and from our former vain conversation, 1 Pet. 1.18. And this the Gospel doth not onely by the precepts thereof as a Rule of holiness, but by the grace thereof as a Principle of holiness, helping us to do what we are commanded. *Efficit Fides quod lex jubet. Lex imperat, fides impetrat*, saith St. Austin. The Law onely commands, but faith obtains help to do what is commanded. The Law was given to demonstrate our impotencie

Aug. Ep. 89.  
95. cont. 2  
Ep. Pelag. l.  
3. c. 7. de  
grat. & lib.  
arbit. c. 14.  
16, 17. Pro-  
sper. cont.  
Collatorem,  
c. 3.

tencie, but Grace was given to heal and to remove it.

Again, here offereth it self to our view the admirable contexture of justice and mercy, the unspeakable contrivance of Redemption and salvation by the Gospel. There seemeth to be a kinde of conflict between the Attributes of God, as St. Bernard hath observed; Justice and Truth resolved to punish sin, Mercy and Grace resolved to save sinners. No created wisdom could have found out a way to effect this, so to sever the sin from the sinner, that Justice might satisfie it self upon the one, and Mercy magnifie it self upon the other. This could not be done, but by such a Mediator and Surety as might be both able and willing to suffer the wrath of God, and having so done, victoriously to rise up and triumph over Hell and Death. All this is found in the Lord Jesus. In him man suffereth; In him God conquered. His sufferings valid for satisfaction of Justice, and impetration of favour, and by the infinite dignitie of his Person, made applicable to the persons of all that should believe. Grace given unto them, that they may believe and consent to their own Salvation.

Ser. in annuntiat. B. Marie.

And

And thus all parties are satisfied, and all willing. God satisfied by the obedience of his Son, This is my beloved Son, in whom I am well pleased. Christ satisfied with the salvation of his body, He shall see the travel of his soul, and shall be satisfied. Believers satisfied with their pardon and inheritance, When I awake, I shall be satisfied with thine Image. God willing to pardon sinners, Christ willing to Redeem sinners, and sinners made willing by the Spirit of the Father and the Son to enjoy the benefit of so great a redemption, and to obey the precepts of so holy a Gospel. And thus Mercy and Truth are met together, Righteousness and peace have kissed each other. All the Religions that ever were in the world could never shew so glorious a temperament of exquisite Justice, of most gratuitous Mercy, of unsearchable wisdom, as is revealed in the Gospel of Jesus Christ.

Joh. 13. 31.  
32.  
Matt. 12. 18.  
17. 5.  
2 Pet. 1. 17.  
Isa. 53. 11.  
Psal. 17. 15.  
32. 1, 2.

Psal. 85. 10.

4. Let us consider the necessity of the Gospel, by the Grace and Righteousness whereof alone we are saved through faith in Christ, Eph. 2. 8.

A thing may be necessary to an end, 1. By way of a Temporary mutable sanction. So le-

gal

gal obedience was necessary unto life, by the first Covenant made with Adam, *Do this and live*, Rom. 10. 5. by which since the fall no man can be saved. 2. By way of a final perpetual Decree never to be altered. Such is the Covenant of Grace in the Gospel, confirmed by an oath to shew the immutability thereof; Heb. 6. 18. for Christ offered *one sacrifice for sin for ever*, upon rejection whereof there remaineth no more sacrifice for sin. If ye believe not that Heb. 10 12. I am he, ye shall dye in your sins, saith our Saviour, *Joh. 8. 4.*

Again, one thing may be necessary to another two ways. 1- *Necessitate cause*, as that which giveth it its being, and foundeth a right unto it. So the payment of a price is necessary to a purchase, and foundeth that right which the Purchaser hath thereunto. 2. *Necessitate viæ*, without the which I cannot come to the possession of the thing purchased. For though the price procure me the property, yet I must go the way which will bring me unto it, before I can be personally possessed of it.

The only cause of salvation is the free Grace of God, and price of the blood of Christ, deriving

Ag. 15. 11.  
Eph. 2. 5.

1 Cor. 6. 20. Giving a property thereunto upon us, as one by  
 1 Pet. 1. 18, faith with the Purchaser, by regeneration de-  
 19. scending from him; by adoption, joyned theirs  
 Gal. 3. 26, with him. But we cannot come to the actual  
 28. possession of that inheritance, without running  
 1 Cor. 6. 17, that race of Evangelical holiness, which is the  
 Joh. 1. 12, way thereunto.  
 13. 1 Cor. 15. 49  
 Rom. 8. 17.

From these things thus distinguished, we gather this conclusion; that although the Gospel were not originally necessary unto blessedness by the Law of Primitive Creation, another Covenant having been made with Adam in order unto life; yet upon supposition of the fall of man, and of the unchangeable sanction of God, whereby the Covenant of Grace is made perpetually, so the Gospel is indispensably necessary unto Salvation, called in the Scripture the Gospel of Salvation, the Power of God unto Salvation, the Grace of God which bringeth Salvation, yea, by the name of Salvation it self.

1. The sacrifice of Christ necessary, *Ad acquisitionem*, to the purchasing of blessedness for us, called by the Apostle *μετρίωνος δωρεας*, and by an Hypallage, as some think, 2 Thess. 2. *ἀπολυτρωσις*, A purchase of Salvation, of glory,  
 14. Eph. 1. 14. of



of Redemption. The blood of Christ was both a price of ransom, whereby we were Redeemed out of misery, (He gave his life a ransom for many, Matt. 20. 28.) and a price of purchase of that eternal Glory unto which, though it were his own, he could not ascend, so as to take possession thereof for us, which was one principal business of his Ascension, *I go to prepare a place for you, Joh. 14. 2.* until first he had suffered, as himself telleth us, *Ought not Christ to have suffered these things, and to enter into his glory? Luk. 24. 26.* for Christ having a double right unto glory; a natural right, as the Son of God; and a purchased right, as the Saviour of the world; reserveth the former unto himself, and bestoweth the latter upon the Church.

*Non ante  
Rex glorie  
à caelestibus  
Salutatus  
est quam  
Rex Judae-  
rum proferi-  
pit in cruce.  
Tertul.  
de coron.  
mil. c. 14.*

2. The gracious Acts of Divine Love in Justification and Adoption necessary unto the *Jus ad rem*, or deriving a title upon us. For sonship hath a right accompanying it: If sons, then heirs, Gal. 4. 7. The inheritance it self is sometimes called by the name of Adoption, Rom. 8. 23. Gal. 4. 5.

3. Faith and Repentance, which two Evangelical graces Christ hath honoured in the business



Dan. 9. 7. 9.  
 Job 42. 6.  
 Ezek. 20. 43.  
 Phil. 3. 9.

finest of Salvation above others, because they are humbling graces, the one teaching us to judge and abhor our selves, the other to go out of our selves for righteousness; these necessary *ad Statum*, to that condition wherein we are capacitated to receive the conveyance of that inheritance, so purchased for us, and derived upon us. *Repent and be converted, that your sins may be blotted out*, Act. 3. 19. *He that believeth in him shall not perish, but have eternal life*, Joh. 3. 15.

4. Evangelical obedience necessary to the *Jus in Re*, to the *Actual possession* of this Inheritance, as the *only way* which leads thereunto. For *without holiness no man shall see the Lord*, Heb. 12. 14. It is a *gradus* and an inchoation of Glory. Thus we see the absolute necessity of the Gospel, wherein we finde Christ meritoriously purchasing, God graciously conveying, Repentance humbly disposing, Faith comfortably receiving, and sincere obedience gradually conducting us unto eternal salvation.

In the next place let us observe the *All-sufficiency* of the grace of the Gospel unto the effecting of that blessedness whereunto it is  
 so

so necessary. In sickness Physick is necessary; but when Death comes, it is not sufficient to withstand it. But there is a Plenipotency in Evangelical grace to consummate our Salvation for us. Christ is able to save to the uttermost those that come to God by him, Heb 7. 25. Every thing which he did corporally for us, he will do the same spiritually by his Grace in us. So that though we be yet imperfect in our selves, yet we are complete in him, Col. 2. 10. And as there was a *consummatum est* pronounced upon his work on earth, whereby he wrought Redemption for us, It is finished, Joh. 19. 30. So there will be a *consummatum est* pronounced upon his work in Heaven, whereby he applyeth Redemption unto us, It is done, Rev. 21. 6. He will perfect every good work Phil. 1. 6: which he begins, and be the finisher of what he is the Author unto us. And this is a further demonstration of the excellencie of the Gospel, That as it is an only, so it is an all-sufficient means unto that blessedness which is thereintended unto us. Heb. 12. 2.

Lastly, the excellency of the Gospel will appear, if we consider the infinite value and pretiousness of the things therein concerned.

1. The preciousness of the *subject* by the grace thereof Redeemed. It is true, by sin our *bodies* are become *vile*, and our *souls* *curfed*, and might both be justly made vessels of dishonour. But if we view them in their *primitive integrity*, made after the Image of God; in the *Grace and Glory* whereof they are capable; in the *immortal condition* whereunto they are reserved; in the *honourable account* which God hath of them, when he hath once *formed them for himself*, a people for his Name, in whom he will be admired; in these respects we may truly say that there is nothing which a man can give in exchange for his soul, *Jesus Christ is the only one*.

Phil. 4. 21.  
Gal. 3. 10.  
Isai. 43. 4. 21  
Psal. 4. 3.  
Act. 15. 14.  
2 Thess. 1.  
10.  
Matt. 16. 26.

2. The preciousness of the *price* whereby we were purchased, the *blood of God*; as the Apostle calls it, *Act. 20. 28*.

3. The preciousness of the *condition* whereunto we are by the Gospel called. To be *justified* from the guilt of innumerable sins. To have the *peace* of God which passeth understanding; the *joy* of salvation, which is unspeakable and glorious; the *Favour of God*, which is better then life, shed abroad upon the Soul. To have the *sting* of Death pulled out

Phil. 4. 7.  
1 Pet. 1. 8.  
Psal. 30. 5.  
63. 3.  
1 Cor. 15.  
55. 57.

our

out, the fire of Hell quenched, the worm of conscience killed, the sentence of the Law Gal. 3. 13. cancell'd, and the Kingdom of sin destroyed and demolished in us. To be *Adopted* unto the Eph. 1. 5. dignity of the Sons of God. To be *partakers* 2 Pet. 1. 4. of the Divine Nature. To have the *life and* Heb. 3. 14. *likeness* of Christ formed in us: these are *branches* Gal. 3. 20. and *veins* of those unsearchable riches Rom. 8. 29. of Christ, which in the Gospel are set before 2 Cor. 3. 13. us.

Lastly, the preciousness of the *Rewards* which in the Gospel are promised unto Believers, infinitely *surpassing* those which any other Religion maketh to the observers of it. They *dreamt* onely of such *delights* as their narrow mindes, *darkned* with sin, and *contracted* unto baser objects, could frame conceptions of to themselves. But the rewards of the Gospel are of a *more sublime* and refined nature.

Such the *endowments* of the glorified body, which the Apostle giveth us in four words, 1 Cor. 15. 42, 44. 1. *Incorruption*, nothing shall ever annoy or infest it, as here poverty, violence, sickness, death, and other evils do. 2. *Honour*, fiderial splendor and pulchritude, like

Matt. 17. 2. like that of Christ in his transfiguration, or of  
Exod. 34. 30 Moses coming down from the Mount. For if  
Phil. 3. 21. wisdom here make the face to shine, Eccles. 8.

1. as we read of St. Stephen, *That his face was as the face of an Angel*, Aq. 6. 15. How

Matt. 13. 43. much more lustre will Celestial Glory bring  
Chrysost. upon it, when it shall be as the Sun, and as  
in Gen. 40. the brightness of the Firmament? Dan. 12. 3.

*Caro sine mole & pondere, agilis mobilis, nullis clausa obstaculis, visu & auditu penetrans omnia & attingens, quocunque volueris sine impedimento discurrens, &c.* Cyprian de resurrec.  
Aug. Enchirid. c. 91. Ep. 46. de Civit. Dei, l. 13. c. 20, 21, 23. & l. 22. c. 19, 20, 21. Chrysost. Ser. 6. in Heb. Ebric. & 10. 6. ad Theodor. lapsus, p. 70, 71. E. dicit. Savil.

3. Power and vigour to serve the glorified soul without any defect, infirmity or impediment whatsoever. 4. Spirituality, no need of cloathing, nutrition, or any other Animal provisions, it be-

ing perpetually supported and preserved by the Spirit of Glory.

Such the endowments of the soul filled with the reward of blessedness. A sure reward, Prov. 41. 18. grounded upon immutable love, upon an unvaluable purchase, upon unquestionable promises, whereof we have in our selves the earnest, in our head the possession.

*Quemadmodum nobis*

*arrhabonem spiritus reliquit, ita & nobis arrhabonem carnis accepit, & vivit in calum pignus retinens sancta quandoque redigenda. Secura estote caro & sanguis, usurpatis & Calum & regnum Dei in Christo. Tertul. de resurrec. c. 51.*

A great reward, a Crown, an heavenly Kingdom, a Kingdom of God, a weight of Glory, *Psal. 19. 11. Matt. 5. 12. 2 Cor. 4. 17.*

A full reward, 2 Joh. 5. 8. no desire unanswered, no faculty unreplenished, no sin, no sorrow, no labour, no tears unremoved. Thou shalt make them drink of the River of thy pleasures, *Psal. 36. 8.*

The minde filled with as much light, the will with as much love, the soul with as much peace, as the whole capacity thereof is able to contain. Faith hightned into vision, hope satisfied in possession, love complicated in fruition, peace consummated in immurable, inconcussible, and indeficient delectation. In these four things seem to consist the endowments of glorified souls, so far as we can here frame any judgement of the glory to come.

1. In a complete vision of God and Christ. *Matt. 5. 8.*  
Here we see but in part, in the book of the creatures, in the glass of the Word. But then we shall see him as he is, face to face, we shall behold his face in righteousness, though not with a comprehensive vision (how can a finite comprehend an infinite? *Aliud est videre, aliud totum videndo comprehendere*, saith St.



Ep. 112.  
cap. 9.

saith St. Austin,) yet with a *beatifical* and *replenishing* Vision, no desire of the minde unfilled, unsatisfied with the knowledge of God and Christ.

2 Cor. 5.6.

Rom. 8 24,  
25.

Gal. 4.1.

1 Pet. 1.4.

2. In a *complete possession* of God and Christ. Here God is our God in a gracious *Covenant*, in precious *Promises*, in the *first-fruits* of the Spirit, in the *seeds* of grace and peace, in comfortable *provisions*, in powerful *providence*, in continual *protection*, in spiritual *Ordinances*. But all this while we are *absent from the Lord*, in *hope onely* of things which we see not. The Inheritance in our *minority* is reserved in heaven for us. But at last we shall be *admitted* into it. As our faith shall be changed into vision, so our hope into a possession of God. We shall not be in a waiting, expecting, longing, languishing posture, but in a *plenary fruition* of; all the blessedness, which the *Covenant of Grace* did by faith entitle us unto. No faculty of the soul, not as full of God, as the Sun of Light, or the Sea of Water.

3. In a *complete similitude* and transformation into the Image of Christ. Here our *Grace* is mingled with corruption, the flesh lusting



lusting against the Spirit. As we are *Similes* Matt. 26. 41.  
*per primitias spiritus*, so we are *dissimiles per* Gal. 5. 17.  
*Reliquias vetustatis*, as St. Aug. de pec. mer. & remiss. l. 2. c. 8.  
*Austin* speaks. But in *Heaven* we shall be *Hic. praeceptum est ut non peccemus, ibi*  
*wholly like unto him,* *praeium non posse peccare.* Aug. Con.  
*2 Ep. Pelag. l. 3 c. 7.*  
 for we shall see him as he is. As the Image of 1 Joh. 3. 2.  
 the *Sun* is formed in the *glass* on which it  
 shines; so the glorified soul by seeing God Eph. 5. 27.  
 hath the unainted image of his Holiness and  
 purity shed forth upon it.

4. In a *complete delectation* arising from  
 the vision, possession, and similitude unto  
 God; in whose presence is fulness of joy, at Psal. 16. 11.  
 whose Right-hand are pleasures for evermore. 26. 8.  
*Earthly delights* are apt to cloy, and produce Matt. 25. 4.  
 a loathing. But in *Heaven* the delights are full  
 and perpetual. *Tota virtus Amare quod vide-* Aug. de  
*as, summa felicitas habere quod amas.* Gen. ad lit.  
 For it f. 12. c. 26.  
 cannot be that the *highest and chiefest good*  
 should ever cause a *fastidium*, or satietie in  
 the fruition of it, since it *comprehendit emi-* Quantum se  
*nently in it the particular and divided perfe-* amantium  
*ctions of all other desirable things.* sensibus in-  
 God him- fundit lar-  
 self being All in All unto us. gim, tanto  
 eos sui ca-  
 proiores, efficit, satietatem faciens, sed sine fastidio. — Qui desiderat sem-  
 per amat desiderare, qui amat semper desiderat amare. Bernard. Soliloq. 7.

Unto All which we might add the excellency of the place where these glorious things are reserved for us, where Christ hath prepared and furnished mansions for his own Spouse. A building of God, an house not made with hands, wherein the Lord will shew that glory to his Church, which no other creatures ever saw or can see.

Add herunto the excellency of the company there: Patriarchs, Prophets, Apostles, Martyrs, All Saints and Blessed Angels; the glorious presence of the Lord Jesus, the sight of whose Glory is the Glory of his Church.

Lastly, the Crown of all is the eternity of this Glory. For the Mercy of God is from everlasting to everlasting, to those that fear him. The Gospel of Christ, an everlasting Gospel; his Priesthood unchangeable; his Kingdom, inconcussible; his sacrifice for ever; his redemption, eternal; no moth, no rust, no seed of corruption within; no thief, no violence, no cause of corruption without. So long as there is power in God to preserve us; so long as there is mercy and truth in God to reward us; so long as God is our Father, and Christ our Head; so long shall believers be blessed

bleſſed, and enjoy an Inheritance incorruptible, undefiled, and that faſteth not away, reſerved in the Heavens for us. Oh that any who know themſelves to be mortal here, and immortal hereafter, ſhould rake in the dung-hil of the earth for content and comfort, and build their happineſs upon loſs and dung, upon vanity and vexation, who have ſuch glorious things as theſe to look after, and to ſecure unto themſelves! Certainly no man li- veth up to the dignity of man, who doth not regulate his converſation by the pure and holy Laws of Chriſtianity.

Thus have I endeavoured to ſhew the excellencies of Chriſt, and the unſearchable riches of his Goſpel, as the *alone neceſſary and indiſpenſable* means unto *all ſolid comfort* in this life, and unto *all true bleſſedneſs* in another, in compariſon whereof all other the nobleſt endowments are not onely loſs but dung.

All theſe things whereby I have proved the greatneſs of the Goſpel, are evident demonſtrations of the *excellencie of the knowledge of Chriſt* thereby, ſince the dignity of ſcience is founded in the Sublimity, Majeſty, & greatneſs

of the subject known. So that I shall need add but one thing more, which is particular to the saving knowledge of Christ, that it doth not discover onely him and his excellencies unto us, but doth convey them upon us, and give us a right and interest in them. And hereupon it is

Rom. 1. 17. An enlivening knowledge; I live by the  
Gal. 2. 20. faith of the Son of God. He that believeth in  
Joh. 11. 24. me, saith our Saviour, shall live though he were  
dead; which is more then can be said of all the  
excellencies in the world, they all run like Jor-  
dan into a dead Sea, the grave devours them  
without hope of a resurrection. But our life  
in Christ is an abiding, and an abounding life.

1 Joh. 2. 17.

3. 15.

Joh. 10. 10.

Joh. 1. 12.

1 Joh. 3. 1.

Isai. 43. 4.

It is  
An ennobling knowledge; it giveth us a pri-  
viledge; dignity, and power to be called the  
Sons of God. It is

Isa. 53. 11.

A justifying knowledge; by his knowledge  
shall my righteous servant justifie many. It en-  
titleth us to all the merits of the Death and o-  
bedience of Jesus Christ. It is

Act. 15. 9.

Gal. 5. 6.

A sanctifying knowledge which purifies  
the Heart; and worketh by love; hereby we  
know

know that we know him, if we keep his Com-  
mandments.

1 Joh. 2.3,4.

2 Pet. 1.3.

Tanto quis

operatur, quanto Deum noverat; & tantum se nosse Deum judicat, quantum pro Deo bonum operatur. Greg. in Ezek. bom. 22.

Lastly, it is a *saving* knowledge: This is *eternal life*, to know thee the onely true God, Joh. 17.3. and whom thou hast sent Jesus Christ.

I shall very briefly conclude with but three words of Exhortation.

1. To my self and Brethren to whom the dispensation of this glorious Gospel is entrusted, that we would be ever mindful of our *com-*  
*mission*. Ambassadors must keep strictly to the Mandate of their Princes, and never deviate from their instructions. Our Commission is to teach men to observe all things whatsoever Christ hath commanded: *to preach un-*  
*to them the unsearchable riches of Christ*; to take them off from all presumptuous sins, from all vain delights, from all carnal confidence, from all self-opinion of their own performances; to set forth Christ before them, as the *desire of all nations*; to *convince* them of the  
All-sufficiency of *his righteousness*, and of the great duties of *faith and obedience* which they owe unto him as King of Saints: *Not to preach*  
*our selves, our own fancies, passions, or*  
*interests,*

Matt. 28. 21

Eph. 3.8.

Hag. 2.7.

2 Cor. 4.5.

interests, but so to preach Christ Jesus the Lord, as becomes the excellencie of his person and offices, as becomes the Majesty and awfulness of the doctrines of Salvation.

2. To all in place of power and authority, that since Christ to whom all power was given, did, and still doth put it forth for our salvation; they also would be exhorted to exert their power for the honour and interest of Christ and his Gospel. By the light of their gracious examples, to render the beauties of holiness amiable unto others: for the lives of great men are a kinde of law to those that are under them. By their zeal, courage and justice, to put to shame the insolencies of any who by profaness and atheism either of tongue, pen, or life, dare offer any scorn or indignity to the Lord, or to the Gospel of Glory. By their wisdom, and love to Christ, to use all means for promoting the Gospel of Salvation, and removing out of the way whatsoever doth obstruct the powerful progress and prevalencie thereof amongst men. And here I cannot but with grief of heart once more bewail those doleful divisions which deface the beauty, and shake the stability of this  
once



once flourishing Church] For as in the natural body *solutio continui* doth both pain & deform it; so do breaches in the body of Christ abate both the strength and comeliness of it; & while we thus by our divisions lessen and weaken one another, we comfort and advantage a common adversary.

Do not all learned and sober Protestants agree in the Doctrine of the Church of England, in the vitals & essentials of true Religion, in the great foundations of faith, worship, and obedience? Have they not all one Father, one Head, one Faith, one Hope, one heavenly Canaan, whither they profess to be all going? Why then should brethren fall out by the way? Why is not the health of the daughter of my people recovered? I am no Prophet to foretell future events. Yet since the Psalmist hath told me that where brethren dwell together in unity, there the Lord commandeth a blessing, *Psal. 133*. Since he hath joynd the peace and prosperity of the Church together, *Peace be within thy walls, and prosperity within thy palaces, Psal. 122*. Since the Apostle hath assured me, that if we be of one mind, and live in peace, the God of love and peace will be with

with us, 2 Cor. 13. 11. I cannot but upon these grounds verily perswade my self, that if we would with a sincere eye, to the glory of God, the interest of the Gospel, and the peace of the Church, (which things ought to be most dear unto us) set our selves with a spirit of meekness and moderation to heal the breaches, and reconcile the differences which are amongst us, that so (if possible) we might be like the Primitive Christians, of *one heart and one soul*, the Lord would say unto us as he did unto his people, when they laid the foundation of his Temple, Hag. 2. 19. *From this day I will bless you.* And if this would not effectually do it, that which I have last to say, I am sure would. Which is,

3. To perswade all who profess the Gospel to lead their lives agreeable thereunto, *to hold the mystery of the faith in a pure conscience*, and to express the lineaments of Christ in their conversation. There is no precept more frequently inculcated in the writings of the Apostles than this; therefore I shall give it you in their words, as having most of law and authority in them. *How shall we that are dead to sin, live any longer therein? There is no con-*

*demnation*

demnation to them which are in Christ Jesus,  
who walk not after the flesh, but after the spirit.  
If any man be in Christ, he is a new creature. Eph. 4.1.  
Walk worthy of the vocation wherewith ye are 21, 24  
called; Put off the old man, put on the new  
man, if ye have heard Christ, and been taught by  
him, as the truth is in Jesus. As ye have re- Col. 2. 6.  
ceived Christ Jesus the Lord, so walk ye in  
him. He that saith he abideth in him, ought 1 Joh. 2. 6.  
himself to walk even as he walked. Let your  
conversation be as becometh the Gospel of Phil. 1. 27.  
Christ. Adorn the Doctrine of God our Savi- Tit. 2. 10.  
our in all things. Shew forth the vertues of 1 Pet. 2. 9.  
him who calleth you out of darkness into his  
marvelous light. Let every one that nameth 2 Tim. 2. 19  
the name of Christ depart from iniquity. Having  
these promises, let us cleanse our selves from all  
filthiness of the flesh and spirit, perfecting ho-  
liness in the fear of God. Since we call God 1 Pet. 1. 14,  
Father, let us pass the time of our sojourning 17.  
here in fear. For this end Christ was manifested, 1 Joh. 3. 8.  
that he might destroy the works of the De-  
vil. O let us not be like Gadarens, to  
send Christ away, because he comes to  
drown our Swine, to destroy our lusts; Luk. 8. 37.

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let

let us not let go our *Saviour* to hold fast our *sins*, nor prefer the momentary, stinging, and perishing contents of the world, before the joys of Salvation here, and the enjoyments of it for ever hereafter: let us with fear and trembling consider, that it will be at the last day more tolerable for *Sodom*, then for wicked Christians, whose judgement will be so much the heavier, by how much the more glorious mercies have been revealed unto them, and despised by them. The wise man telleth us, That the *righteous is more excellent then his neighbour*, as walking by a more excellent *Rule*, and designing a more excellent *End*. O let us shew the excellencie of our *Religion* by the excellencie of our *conversation*, and shine as Celestial Luminaries in the midst of a crooked and perverse generation. And as many as walk according unto this Rule, peace be on them, and mercy, and upon the *Israel of God*. Now the God of Peace who brought again from the dead the Lord Jesus, the great Shepherd of the Sheep, through the Bloud of the everlasting Covenant, make you perfect

Prov. 12. 26

Psal. 16. 3.

Phil. 2. 15.

Gal. 6. 16.

Heb. 13. 20,

21.

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*before the King. (593)*

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fect in every good work to do his will, working in you that which is pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. *Amen.*



*F I N I S.*

